Cornelia Watson

THE WESTERN LUMINARY.

"THE LAMB IS THE LIGHT THEREOF."—Rev. xxi. 23.

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For the Western Luminary.

A HINT TO DYING MEN.

Dear Brethren,—It is a melancholy fact that death, for the last ten days, hath been doing much and sudden havoc in our town and its vicinity; and that all this havoc hath been, so far as we can form any opinion, contemplated by many without much emotion.

What is the reason of this carelessness?—Alas! it is a distressing "sign of the times!" Men are careless; because men are sinners.—They are *exceedingly* careless, at this particular time; because, at this particular time, they are *exceedingly* sinful.

Through the medium of the Luminary, a fellow citizen, and a fellow sinner, would offer you his voice of warning..... Beware! Look well to your eternal prospects! The Almighty—high enthroned in His Own Providence—is urging you, by all these deaths, to have an eye to your souls, and to their preparedness to appear before His awful Tribunal of Judgment: And if you *will not* hear *God's voice;* we tremble—we quake in horror—for the fate which may await you, and from which there will be "none to deliver!"

The writer, brethren, has no *peculiar* claim to address you in this way—We have the claim of a common nature with you, and of a "common peccancy."—We feel the danger of all men who will not be moved by the wrath of the Almighty, signified by wrathful providences—to think of what *may* befal them—of the woe which they should avoid on the one hand, and of the weal which they should seek upon the other.

You cannot suppose that Jehovah ever speaks in vain!—Jehovah then has told you by His Word, that "*death*" came into the world by sin, whose "wages" it is: And now He is telling you by His Judgments, that sin, *here*, hath much abounded: Then will you not take warning?—will you not look at the solemn aspect of things around you?

O—may this word of counsel and of caution not be in vain—not be registered against you, for the awful day of accounts. X. Y.

For the Western Luminary.

To the consideration of the editors of the Western Luminary the following sentiments are respectfully offered, and if they think them worthy of insertion in their valuable paper, they are at liberty to insert them.

——————Men homage pay to men,
Thoughtless, beneath whose dreadful eye they bow.

Whilst the citizens of the Republic of America bow with willing adoration and gratitute to the great La Fayette, for his meritorious services during our struggle for liberty, we slight all acknowledgments of the favours of Almighty God, not thinking that the vir-

tuous endeavors of man, must have been seconded, if not prompted by the omniscient and kind hand of heaven, which caused success to this happy Republic, which is the wonder of the world, and unrivalled by any other Government in it, or that is known to us.

PATRIOT.

From the Missionary Herald.

BRIEF REASONS FOR MISSIONARY EFFORT.

1. Christianity is designed for the religion of the whole human race. This is manifest on every page of the New Testament; and there is not a syllable which bears a contrary import. The spirit of the Gospel is universal love. It makes no distinctions of age or sex, of rank or condition, of nation or color, of intellectual endowments, or civil cultivation.

2. The character and circumstances of the heathen prove their need of the Gospel. Their general character, as it was 1800 years ago, is drawn with frightful accuracy, and in all its shades of guilt, by the great Missionary to the Gentiles, in the first chapter of his epistle to the Romans. And the populous nations of the pagan world maintain substantially the same character now. They as really need the Gospel as the Greeks and Romans did 1800 years ago. The commission given to Paul by Christ himself, implies, beyond all possibility of denial, or evasion, that, without the Gospel, the nations of the earth would remain in the grossest moral darkness, in a state of entire alienation from God, and without any well grounded hope of the remission of their sins. In regard to temporal things, they are degraded, oppressed, rendered poor and wretched by their vices, and subjected to the domination of sinful passions; but their temporal sufferings would hardly deserve to be mentioned here, did they not furnish an awful exhibition of the tendency of human depravity, and did they not suggest melancholy forebodings with respect to that future state, for which the only actual preparation is a continually descending progress in guilt and turpitude.

3. Wherever Christianity has been introduced, it has proved an unspeakable benefit. The state of society has been immediately altered for the better. An elevated standard of morality has been formed. Multitudes have been actuated by a principle of enlarged benevolence. The female sex has been raised from its previous degradation. The people generally have been taught to think, and reason, and act like immortal beings. Schools have been established; equitable laws have been enacted and administered; the hand of violence has been restrained; industry has prevailed; and science has greatly improved the condition of of all classes of the community. God has been worshiped as a holy, gracious, and merciful Being. Intercourse has been established between earth and heaven; and the sanctified spirit has been prepared for its everlasting residence in the mansions of the blessed.

4. The Gospel has been conveyed to heathen nations hitherto by missionaries only; nor is there any reason to suppose, that it will ever be conveyed in any other way. The efficacy of this method has been proved by a series of experiments, reaching from the time of Christ's ascension to *the* present day.

5. Gratitude for the Gospel received by our barbarous ancestors, from the hands of missionaries, urges that we should make the most suitable acknowledgement in our power, by sending the same glorious inheritance to those, who have at present no part in it.

6. The people of the United States are more able, than those of any other country, to make great and vigorous exertions in this cause. They sustain fewer public burdens; they possess a more abundant country; they witness

more clearly the purifying and most powerful effects of the Gospel; and they possess at least equal facilities with any other people, for gaining access to the most distant nations.

7. The possession of these great and peculiar public blessings imposes correspondent obligations. We know the sweets of liberty, of good government, of well regulated society, of industry, and social intercourse, and mental cultivation. All these things have been conferred upon us by that religion which will infallibly impart the same thing wherever it is received in its purity.

8. The success of modern missions should excite to increased activity. Within a few years past the triumphs of the cross have been signal. They have proved the presence and favour of God as fully as any miracles could do. In India, proud and bigoted Brahmins have yielded to the power of divine truth; many converted Hindoos are now preaching the Gospel to their countrymen; and Christian churches have been formed in the very heart of the heathen world. The transformed Hottentots and Bushmen of southern Africa, and the Christianized negroes of Sierra Leone, have convinced hundreds of intelligent witnessess, that the simple preaching of Christ and him crucified, can accomplish wonders by the moral renovation of man in the most hopeless circumstances. In the islands of the South Sea, a change has been effected, which far surpasses any thing, which the most sanguine friends of missions had anticipated within so short a period. Among the Indians of our own wilderness, the same glorious process has been commenced, and most happy results have been experienced. The proofs of all this, and much more, are irresistible. For nearly thirty years, men of great intelligence, probity, public and private virtue, and general benevolence, have gratuitously cheerfully, perseveringly, and at the expence of many sacrifices, attended frequent meetings to conduct the missionary concerns of large societies; and have felt themselves cheered, invigorated, and abundantly rewarded for all their care and responsibility, by what appeared to them the unquestionable success of their labors. Are these men deceived? Are their public and deliberate statements to be discredited by the random assertions of irresponsible men, who retail hearsay evidence at the hundredth remove from the original story, which was very probably itself a falsehood? When Mr. Wilberforce stands up in the metropolis of the British empire, and, in the presence of assembled thousands, exultingly gives thanks to God for the glorious displays of his power and grace in the conversion of whole communities, does he speak concerning a subject of which he is entirely ignorant? Does this illustrious benefactor of his species engage in wild and fruitless enterprises? Let the history of the slave trade answer. Are his intelligence and his judgment questioned? Look at his influence with the British public. How was it acquired and how sustained? Does any man suspect his integrity or his piety? Not an individual, to whom his character is known; and who is ignorant of it, either in Europe or America?

When Mr. Money, long a resident in India, now a member of the British Parliament and of the Court of Directors of the East India Company, bears a favourable testimony to the American mission at Bombay, from his own personal knowledge of the missionaries, and their plans of operation;—when Col. Sandys, after twenty years residence in India, declares to a vast concourse in London, that not a respectable man in Calcutta denies the good effects of missionary exertions; and when Mr. Newton, our countryman, now an eminent merchant of Calcutta,

joins in the same declaration, and adds, in a recent letter, that there is an "*increase of labor and an increase of effect;*" are such men to be believed or not?

[*To be continued.*]

THE JEWS.

Extracts from the Sixteenth Report of the London Society for promoting Christianity among the Jews.

Poland.—"The Polish Jews continue to engage a principal share of the attention of your Society, and of those connected with it abroad.

"Mr. Handes, a Missionary sent out by the Berlin Society, but supplied with books by your Committee, spent some time in the course of last summer, at Posen, in Prussian Poland, where, it will be remembered, an Auxiliary Society was formed last year. His account of the reception he met with coincides with the statements given relative to other quarters. "*The Jews visited him daily in crowds,*" applying for books or for religious instruction. Several young persons in particular, manifested an anxious desire to embrace christianity, and, amongst the rest, a *young Jewess*, in whose case, as described by Mr. Handes, there is something peculiarly affecting.

"It seems that in earlier life she had entertained a wish to become a Christian, but, having subsequently fallen into sin, she had given up the idea. On the arrival, however, of Mr. Handes in Posen, she applied to him for instruction in Christianity, and he thus describes what took place in her second visit. When she called again, I read to her some hymns on repentance. These made such an impression on her soul, that she immediately exclaimed, "Here I find my whole earlier life depicted. I am painfully grieved, and wish to be led into a better way." She was scarcely able to utter these words for sobs and tears. When, therefore, I found her thus contrite, I set forth to her the atonement through Christ. But it was awfully striking to observe the sudden coldness with which she was seized. When she heard the name of Jesus mentioned, she shewed marks of bitter hostility; when I asked her the reason of it, she confessed that whenever she heard that name uttered, all the horrid curses and execrations occurred to her mind which she formerly herself had uttered, and which she heard used by the Jews every day, and sometimes by her own mother; and thus it seemed every spark of love which had been kindled in her soul was quenched. Mr. Handes' remark on this part of the narrative is just and striking. 'How lamentable,' he says, 'is the case of the poor Jews, who have not only to fight against that enmity to Christ, which by nature dwells in every human heart, but have also to overcome that bitter hostility towards him which is influenced and cherished by their education! She frequently, however,' Mr. H. afterwards says, 'repeated her visits, confessed, with great emotion, her sinfulness, and expressed a great anxiety to become a truly penitent believer in the Lord Jesus.' Who can hear this affecting account, without offering up a prayer to the Saviour and Friend of sinners, that He would bring this wandering sheep to his fold, and that others, influenced by her example, may be led to seek Him, the Great and Good Shepherd!

"At Crotoszyn, also a town on the frontiers of Silesia, he met with considerable encouragement. Numbers, both of Jews and Christians, sought opportunities of conversing with him; on the latter he very properly urged the duty of kindness towards their Jewish brethren, of prayer for their conversion, and of carefulness not to offend them by conduct inconsistent with their Christian profession. On various occasions his apartments were '*crowded with Jews, Jewesses, and children;*' with the latter especially he was much

pleased, and had some exceedingly interesting conversation with them. A number of persons of all ranks, came to him also from the environs of Crotoszyn, applying for Tracts; and several young men, with great earnestness, entreated him to give, or lend, them copies of the New Testament to read, and backed their application with testimonials from Christian friends in their favour. So favorable, in short, was the impression made upon the inhabitants of this place by Mr. Handes' visit, that when he was preparing to leave it, a number of Jews assembled round him, wishing him the blessing of God, and expressing an anxious desire to see him soon again. One old Jew, with a long white beard, who had received a New Testament from him, embraced him tenderly, and exclaimed, 'We are all children of God, you also are his child!'"

Mediterranean.—"From these regions of the north, your Committee will turn your attention to the shores of the Mediterranean, where the operations of your Society are beginning to assume somewhat more of a regular and systematic character than it has hitherto been practicable to give them.

"It has already been stated in this Report, that the Rev. C. Neat and Dr. Clarke, have been spending some time at Gibraltar, in their way to Leghorn. The importance, in a Missionary view, of this key of the Mediterranean, so well known as a place of confluence for Jews from all parts of the world, need not be pointed out. And though the prejudice and deeply-rooted enmity which so lamentably characterize many of the Jews which crowd its streets, absorbed, for the most part, in the love of gain, render the prospect of usefulness among them by no means cheering to the eye of sense; yet the eye of faith, piercing through the veil of present appearances, and accustomed to contemplate the power and promises of God, can discern, even here, enough to guide and animate the Christian missionary in the discharge of an acknowledged duty.

"One or two extracts from Mr. Neat's journal will illustrate their mode of proceeding, and the nature of the encouragemont they have met with.

"'Dr. Clarke and I went to the Line Wall Synagogue. At the door, we met ** **, he was unwilling to enter into conversation, and merely said he was preparing some questions upon paper, and that he thought that was the best mode of proceeding. I gave him a Hebrew Tract, No. 9, which he promised to read. So soon as ** ** departed, another Jew, named *** ***, came out and accosted us in a friendly manner. I then took out a card, No 1, and asked him if that were Rabbinical Hebrew. He read a few words until he came to what related to Christ; and then, with some dislike visible in his countenance, said, "Why do you say Messiah is come, and that Jesus is Messiah?" '

"'C. N. Because your own Scriptures have predicted a Messiah, and these predictions were fulfilled in Jesus of Nazareth.'

"He continued to read, and two other Jews drew near and looked over his shoulder at the card. I took out one and gave to the Jew who seemed most anxious. He thanked me. Our conversation was then renewed, and we had scarcely re-entered upon it, when another Jew manifested a desire for a card. Dr. Clarke supplied this Jew also, and *** *** proceeded, the three other Jews standing near, and listening to the conversation.

(TO BE CONTINUED.)

AMERICAN BIBLE SOCIETY.

The Treasurer of the American Bible Society, during the month of September, received $4109 16. The issues during the same period were 1782 Bibles and 2147 Testaments, valued at $1940 77.

From a Calcutta Paper, of 30th June.

We beg to direct the attention of our readers, to an interesting letter, with which we have been favored, from Mrs. Hough, (the wife of the American Missionary at Rangoon, who was deputed by the Burmese to negotiate terms), addressed to her daughter, a young lady, at the seminary of Mrs. Lawson and Mrs. Pearce, in Calcutta. The affecting yet artless simplicity of the detail cannot fail to interest every reader, and to carry conviction, that the horrors of the scene it describes, are faithfully depicted.

"*Rangoon*, May 14, 1824.—The English have taken Rangoon, and we through much mercy, are spared to tell you the joyful news. I thought, three days ago, that by this time you would have been an orphan.—Monday, 10th, news of the arrival of the English fleet at the mouth of the river, was brought to Rangoon, but we could not believe it, not that we thought it impossible, but we have been often deceived with idle reports, and placed no dependence on any thing we heard. Nearly all the English gentlemen were dining in Lansag's (a Spanish gentleman's) garden, and before they had finished their dinner, they were conveyed to the King's godown and confined in chains. We thought that Mr. Hough and Mr. Wade would escape, being Americans; but while we were at tea, a king's linguist, with about 12 men, escorted them to the godowns and put them with the other foreigners. Our servants nearly all took the alarm, and Mrs. Wade and myself spent a sleepless and wretched night in this lonely place, with only four servants in the house with us. Moung Sheva ba* kept by us, and prayed with us, which was no small consolation. The other Christians went off. Tuesday morning, we sent Mr. Wade and Mr. Hough some breakfast, and hoped for a line or two, but they were not permitted to write. I wrote to Mr. Sarkis, begging him to use his influence with the Government, to have Mr. Hough and Mr. Wade released, as they were Americans. He replied that he feared for himself, that he had done all he could, but in vain. We thought we would go into town, and if we could not comfort our husbands, suffer with them; but the town was crowded, and Moung Sheva ba thought we should either be seized, or not permitted to enter the Godown. About one o'clock, P. M. the fleet came up to town, and received a shot from the Burmans. They returned two for one, and in a few moments every soul of the Burmans took what they could and fled. The English prisoners had each an executioner over them, who was ordered to strike off their heads, when the first English gun was fired; but they were so frightened that they crouched down in one corner of the room, expecting the whole roof to fall upon them, and the third fire made them force the door and run away: they however fastened it upon the outside. Not long after, the prisoners were taken out, to be executed. Your papa proposed going to the fleet for terms of peace, which the Burmans were about assenting to, when the firing commenced again, and the Yaywoon with his officers ran away, dragging the poor chained

* Moung Sheva ba, a native Christian, who was baptized in April, 1820.—He is an Assistant in the Mission.

prisoners after them.—Your Papa and Mr. Wade were chained together, stripped of all their clothes, except shirt and pantaloons, (Mr. Wade's shirt was taken from him) not even their hats were left, their arms were tight corded behind, and an executioner kept hold of the rope. In this dreadful situation Mrs. Wade and myself saw them from the window of a little hut, to which we had fled, expecting every moment to be bound and treated in the same way. —George ran out after your Papa, who sent him back. The prisoners were taken about half way to the great Pagoda, when they released Mr. Hough, and sent him to the English fleet, though not without his first promising to procure terms of peace. He went to the Commodore, on board H. M. ship *Liffey*, whose terms were, that all the white prisoners should be immediately released, and if one drop of their blood were spilt, the whole country should be desolated by fire and sword. He went back with this message; but not being able to find either the Yaywoon or the prisoners, he returned, and in the evening I saw him for the first time, after he left the house Monday evening. Mr. Wade and the other prisoners were released by the English the next day about noon. Mrs. Wade and myself suffered every thing, but imprisonment and death; and the scene in the verandah of the Portuguese Church to which we first fled, was beyond all description. Mrs. Turner, Mrs. Snowball, and hundreds of the Portuguese crowded together. Mrs. Wade and myself put on Burman clothes and mingled with the rest. When the English landed we went out and put ourselves under their protection. They treated us with pity and affection, took us into town with them, where we met your Papa in the evening, and on Wednesday returned to the Mission House, where we found every thing nearly as we left it. A few things were stolen from the cook house, our horses were gone, and our cows we expect to lose, as they have not yet returned to the house, which we expected to have found plundered of every thing, and feel thankful to our merciful Father, that he spared us those comforts of which so many are deprived.

"Thus have I endeavored to give you some idea of what we have suffered, but this is written in the greatest hurry, and goes by H. M. Ship *Liffey*, to Madras."

A new Artist—The New-York papers speak of the performances, in that city, of a lad from England, by the name of Hubbard, who evinces a most singular and surprising genius in cutting a great variety of likenesses, with scissors, in paper. He cuts portraits with great exactness —and copies paintings and engravings, with the most surprising skill and fidelity. Trees, shrubs, &c. with all the variety of forms and leaves, are imitated with surprising accuracy—and his talent for catching and retaining the likness of persons, at a single glance, is wonderful. The exhibition he gives of the productions of his peculiar genius is said to be highly amusing and interesting.—*Trenton Fed.*

A gentleman in company with Mr. Richard Rogers, said to him, I esteem you, I love your company very well, but your are so *precise*;—O sir, replied Mr. R., I serve *a precise God.*

THE LUMINARY.

LEXINGTON:
WEDNESDAY, DECEMBER 1, 1824.

Several communications on the *challenge* of Alexander Campbell to the *priesthood* of Lexington, as he is pleased to call them, have been handed to us for publication. The passages given below will afford a specimen of what has thus been presented. We publish them not because we consider them adequate *replies*—but because they are just the sort of answers that this *Ecclesiastical Boxer* seems to invite and to desire. For ourselves, according to our measure, we profess to love and to defend the TRUTH—and we have endeavoured to give Alexander Campbell a patient hearing, and his writings an impartial perusal. There is no such appalling power in his presence, as he gave us to understand on Monday night.—We *tremble* for him. and for those *who* approve and sustain him; but surely he does not imagine that *Kentucky Priests*, in the *power of their dominion*, and in the fast ANCHORED RICHES of their *glebes* and *livings*, can fear an exotic *Shillala*. "To dress up our grand-mother in rags," as was remarked by an ingenious young methodist, on one of these *pulpit blusters*, "and then set the dogs on her, is surely not a very kind treatment, or a very just method of presenting her true character to the public."

Our hero is before the public as an *author*, as well as an "oration" reciter, who would *preach* down the *poor preachers*—for the sin of *preaching*. And we promise him that to *prevent injury*, from the circulation of *unnoticed error*, and for *no other reason*, connected with him, or ourselves, he shall hear from us hereafter, in a more tangible and *lasting* shape, than *an evanescent harangue*.

For the Western Luminary.

"BISHOP CAMPBELL."

We have been struck with this gentleman's chivalrous and courteous address, published in the "Monitor" of Lexington, of the 15th instant.

Mr. C. boldly charges "misrepresentations" and "defamatory rumours," upon "*some* of the priesthood of Lexington and its vicinity."—These miserable priests have descended to a conduct that should forever degrade them with the public. They have lied! They have slandered! They have forfeited every *shadow of claim* to respect from *any*—never-the-less, "Bishop Campbell," *courteous Knight*, is willing to give them an opportunity of wiping off the stain upon their escutcheon—the stigma of *lying* and *slander*: He is willing to afford them the opportunity of rescuing their "drowned honor"—by evincing to the world, that they can *fight*—that they can handle, with dexterity, the weapons of Theological combat!

We need not say how much we admire the Bishop's courtesy and Knighthood: We will just relate a little anecdote of Mr. *John Randolph*, ("clarum nomen;") leaving the reader to make the application for himself—either to Mr. Campbell, or to the clergy of this vicinage.

Mr. Randolph had been much insulted, much vilified, by another member of Congress. The folks of Congress and of "the City," were calling for a challenge from Mr. R.—were abusing him no little, that he sent no challenge—were whispering that he *must be a coward*.—Mr. R. heard of these things, but was very little moved by them. He enquired one day of one of the "gallant spirits" of the day—"Sir, would you think it worthy of you to *fight with a cur* that should snap at you on the pavement?" "No," was the

reply at once. "Neither then can I descend to fight with *****, who in truth is Mr. ****'s *cur*—ready, at his nod, to bark at any person whatever."

We make no application, Gentlemen Editors: but leave you to publish this, if you choose.

PALAEMON.

For the Western Luminary.

Nov: 22, 1824.

BISHOP CAMPBELL.

Your notification to the people of Lexington and of Fayette County, of the 15th inst. is now before me. You insinuate that your *public addresses* have been *misrepresented*, and that this has been done by the *Priesthood of Lexington and its vicinity*. Now, Sir, *we* live in Lexington, and as far as our acquaintance extends with the *Clergy*, or *Priesthood*, if you please, we must say, that with perhaps one exception, we believe none of the Clergy have felt much interest or excitement about your *views* or *discourses* on the subject of Christ's Kingdom, or what you are pleased to term the *Kingdom of the Clergy*. The Methodist, Episcopalian, and Presbyterian Clergy, have read their Bibles, have understood its doctrines, and are fully apprised that in the *last times*, such men as you *seem* to be, should appear. But they have your sentiments in a more tangible form; they have read your *Christian Baptist*, which you issue monthly, richly laden with the acrimonious fumes of your new and anti-scriptural Theology—and until you publicly renounce the illiberal, the uncandid and wanton attacks you have made upon Bible truth, the Missionary cause, and upon the Ministers of Christ, we are persuaded, that they have sense enough, and piety enough, to receive no explanation on these subjects.

Now, Sir, we think you had better go home, read your Bible, pray in your closet, and at least *occasionally* in your family, obtain a good report of them that are without, obtain a regular standing in the Baptist Church, and learn to preach the truth, as other orthodox Preachers do, and then come to Lexington in your right mind, and we will hear you gladly.

Yours, respectfully,

W.

THE LEGISLATURE.

Mr. Rowan's report against the Court of Appeals has been presented and ordered to be printed. It is very long. It concludes with a resolution against the Judges and an Address to the Governor requesting their removal from office. The remainder of the session will be chiefly devoted to this subject.

Judge Robbins it is thought will be acquitted. The Delegation from Montgomery, with whom the prosecution originated, have been instructed by a majority of their constituents to vote against removing him.

We understand that Judge Shannon's nomination as Circuit Judge, has been confirmed by the Senate,—the charges against him were not supported.

The Governor has at last presented to the Senate the nomination of Judge Roper, of the Fleming Circuit.

Reporter.

PRESIDENTIAL ELECTION.

There is *certainty* in the following statement:

Jackson,	68
Adams,	55
Crawford,	35
Clay,	33

New-York, North and South Carolina, and Louisiana, are yet unknown—their votes amount to 66.

NEW-YORK.

"*Albany, Thursday, 11th Nov.* 1824.

This day the two branches of the legislature went into a vote or ballot for the Electors, and the result was—

In the Senate,

Crawford's Ticket,	17	
Adams,	7	
Clay,	7	
	—31—	1 absent.

Assembly,

Adams,	50	
Crawford,	43	
Clay,	32	
Jackson,	1	
	—126—	2 absent.

The Constitution of this State, in regard to Electors requires, that some one ticket shall have a majority of each branch; or in case that cannot be had, then they are to go into a joint ballot, and in case the two houses uniting cannot give any one ticket a majority of the whole number, then the votes of the State must be lost in the electoral college.

One thing I had almost forgot to say, that it is reported and I think admitted, that on the Crawford and Clay tickets for electors, three or four names favourable to Clay are found, and these names having a majority of both houses decides so many votes: they must, as is supposed, go to Clay in any event.

P. S. A Jackson ticket is to be started to day, but whether in sincerity for Jackson, or in order to break in on the forty-three, is uncertain. The friends of Crawford are suspicious. They are very much cast down. They say that there has not been such a complete rout of forces since the battle of Waterloo."

—

DELAWARE.—The Legislature adjourned on Tuesday evening last, after appointing for Electors of President and Vice President, General John Caldwell, Isaac Tunnel and Joseph C. Rowland, Esqrs. The two first are in favor of Mr. Crawford and the latter for Mr. Adams.

The Dover paper contains a protest signed by certain members of the Legislature, against commissioning the three Electors of Delaware, as only the first named received a majority of the whole number of votes—and no provision is made say they, for appointing one elector. The whole election they therefore declare void.

—

MARYLAND.—The result of the election in the State of Maryland is—

For Jackson,	7	electors.
Adams,	3	do
Crawford,	1	do

—

VIRGINIA.—By the latest returns from Virginia, the votes were:

For Mr. Crawford,	6,245
Mr. Adams,	2,242
Gen. Jackson,	1,610

—

ALABAMA—Electors for President were to be chosen in this State on the 8th Nov. inst. At a meeting of the friends of General Jackson, the following among other resolutions were adopted:

Resolved, That our Representatives in Congress, in the event of the election's going into the House of representatives, be requested to support Gen. JACKSON.

Resolved, That this meeting entertains a high regard for the talents and qualifications of the Secretary of State, and their second choice would devolve on the Hon. JOHN QUINCY ADAMS.

Resolved, That this meeting entertain the highest respect for the talents, integrity, and republican principles of the Hon. JOHN C. CALHOUN, and recommend him for Vice President of these United States.

—

MASSACHUSETTS.—The votes for Electors in 200 towns are:

For the Adams Ticket,	25,313
Opposition do.	5,167

Nat. Gaz.

—

GEORGIA ELECTIONS.

MILLEDGEVILLE, Nov. 4.

The election of Electors of President and Vice-President of the United

States, and two Senators to Congress, took place this day, agreeably to a concurrent resolution of the General Assembly. The following gentlemen, composing the Crawford Ticket, were elected Electors, eight of them having 121 votes, and the ninth 120.

JOHN RUTHERFORD, of Baldwin county,
JOHN M'INTOSH, of M'Intosh,
JOHN FLOYD, of Camden,
THOMAS CUMMING, of Richmond,
WILLIAM TERRELL, of Hancock,
WILLIAM MATHEWS, of Jackson,
WARREN JOURDAN, of Jones,
ELIAS BEALL, of Monroe,
JOHN HARDIN, of Twiggs.

The gentlemen on the Jackson ticket had 45, and the lowest 42 votes.

NORFOLK, NOV. 11.

Late news from the Pirates.—By the schr. Princess Anne. Banks, which arrived here yesterday, in 9 days from Havana, we have a confirmation of the report published in yesterday's Beacon, of the capture of a piratical schooner by the U. S. schr. Porpoise, Lt. Comdt. Skinner. Capt. Banks states that the capture was made on the 25th ult. and the pirates succeeded in escaping to the shore, but he is not in possession of any further particulars.

Capt. B. further informs, that several piracies had recently been committed on the coast of Cuba, among which was the brig *Laura Ann*, of New-York, from Montevideo, with a cargo of jerked beef, captured on the 21st ult. off Port Escondido. After hanging the captain and the two mates, and murdering the remainder of the crew, (except one man who concealed himself below) they set fire to the vessel. The unhappy man who saved himself from personal violence, left the vessel while enveloped in flames, and swam to the shore. About the same time these monsters captured a brig, said to be the *Morning Star*, of New York, and a schr. name not ascertained, and murdered the crews. A brig, reported to be the Swifsture, of New York, bound to Havana, had also fallen into the hands of the pirates; she was captured by them off Point Yacos. These piracies are said to have been committed by open boats, carrying sixteen men, with small arms. The Colombian schr. La Zulma fell in with four of these boats to the windward of Point Yacos; two of them escaped in the chase. The other two ran into a Bay in shoal-water, whither they were pursued by the boats of La Zulma, and captured—one of them sunk. Fifteen of the pirates were ascertained to have been killed. La Zulma lost five of her men in this encounter.

Peru.—The Caracas Colombiano of the 13th ult. mentions the receipt of intelligence from Bogota, confirming the accounts of a great victory having been obtained by Bolivar in Peru. It also publishes a letter from Curacao of the 1st October, announcing the arrival of several vessels from Maracaibo, which brought information of the same import. The writer, after stating that the the patriots lost 6000 men in the action, says "that Gen. Canterac was killed, and La Serna severely wounded: that the Colombian Gen. Cordova, who commanded the advance, was also killed." *Nat. Gaz.*

The Montieur of the 1st October, publishes the following ordinance, which bears the date of Sept. 30, and is countersigned by the minister of justice.

Art. 1st. The ordinance of the 15th of August last, which puts in full operation the laws of the 31st March, 1820, and the 26th of July, 1821, shall cease to have effect.

2. Our keeper of the seals, minister secretary of state and justice, and our minister secretary of the interior, are charged each in what concerns him, with the enaction of the present ordinance." *Paris paper.*

From Butler's Reminiscences.

A classical reader, who contemplates the present conflict between the Greeks and the Turks, must find it difficult not to wish success to the former,—the descendants of his early acquaintance,—over their ignorant and brutal oppressors. The subject brings to the recollection of the Reminiscent a letter written by Fenelon, in his dreams of youth: the reader will probably be pleased both with the pious and the classical aspirations of the young evangelist.

"Several trifling accidents have delayed, till this moment, my return to Paris; but now, at last, I set off, and I almost fly. With this voyage in my thoughts, I have a greater voyage in imagination. All Greece opens herself to me; the Sultan retires in a fright; the Peloponnesus already begins to breathe in freedom. Again will the Church of Corinth flourish; again will she hear the voice of her Apostle. I feel myself transported into these delightful regions, and while I am collecting the precious monuments of antiquity, I seem to inhale her true spirit. I search for the Areopagos where St. Paul preached the unknown God to the wise of the world.—But the profane, after the sacred, comes for its turn, and I do not disdain to enter the Pyreum, where Socrates unfolded the plan of his republic. I ascend the double summit of Parnassus; I pluck the laurels of Delphos; I breathe the sweets of Tempe.

"When shall the blood of the Turks lie mingled with the blood of the Persians, on the plains of Marathon, and leave Greece to religion, to philosophy, and to the fine arts, which regard her as their natural soil?

"————Arva beata,
Petamus Arva, divites et insulas!

"O island! consecrated by the heavenly visions of the beloved disciple; never shall I forget thee! On your soil, I will kiss the footsteps of the evangelist, and fancy I behold the heavens open. Then shall I be seized with indignation against the false prophet who attempted to unfold the oracles of the true prophet; and return thanks to God who did not destroy his Church as he destroyed Babylon; but chained up the dragon, and crowned his Church with victory. The schism disappears;—the east and west are re-united;—and Asia, after a long night, sees the day return to her.—The land consecrated by the Cross of Christ, and watered by his blood, is delivered from those who profaned her, and is invested with new glories. Finally the children of Abraham, scattered over the earth, and more numerous than the stars of the heavens, are collected from the four winds, and come in crowds to adore the Christ, whose side they pierced on the Cross.

"This is sufficient: you will rejoice to hear this is the last of my letters; and the last of my enthusiastic flights, with which you will be importuned.

"Fr. De Fenelon."

From the Vermont Aurora.

Statistical view of the United States.—The following is a brief statistical view of the United States. Being somewhat interested in matters of this description, and having devoted much time to the subject, I present it you for publication.

A view of the present resources and condition of the United States is here presented, which must be interesting to every person, on account of the unprecedented accumulation of her wealth and population.—The American Government exercises dominion over a country more extensive and one that will support more inhabitants than any other nation upon earth.

The sun is four hours in its passage from the time it first shines upon the Eastern shores of Maine until it strikes our waters on the Pacific: It is about four months in passing through the lat-

itudes of the United States, in her northern and southern declination, embracing six varieties of climates. The United States contain twelve hundred million acres of land, of which we may calculate that one fifteenth part of it is cultivated. Estimating then the improved land at ten dollars per acre, reckoning it at eighty million acres, it amounts to eight hundred million dollars; and the unimproved land at three dollars per acre will amount to the sum of three thousand three hundred and sixty million dollars. which makes, in the whole, for the landed wealth, four thousand one hundred and sixty million dollars. The live stock, consisting of cattle, horses, sheep and hogs, will, calculating the cattle at one hundred and twenty million dollars, the horses at one hundred million, and the sheep and hogs to eighty million more, produce an aggregate of three hundred million dollars; two million of buildings, make, at four hundred dollars each, eight hundred million dollars.—The whole of the exports of the United States are 74,000,000—of the imports 77,000,000—tonnage, in foreign and coasting trade, 1,200,000 tons. The commerce of the United States is extended over the whole world; from the barren coasts of Labrador to New Holland, the South Sea Islands, China, India, the continents of Africa and Europe—from the North West region of America to the isles in the Pacific, Cape Horn and the West Indies.

The capital invested in banks, insurances, government stocks, manufactures, roads, canals, and loans, exceed eight hundred million of dollars; that invested in foreign and domestic trade, five hundred million, which with the former eight hundred million, together with slaves, furniture, and implements of husbandry, will equal the sum of two hundred million.

The produce of agriculture, manufactures, commerce, professional business, labor, and revenue, makes five hundred million; and the whole amount of national wealth, eight thousand seven hundred and sixty million of dollars!!

The population of the United States is now twelve million, which with the rate of increase for the past, will double in 23 years. In 1843 the population will be twenty milllion. In 1866, thirty-six million. In 1890, seventy-two million.—There is now to every hundred acres of land, one person, and when the population amounts to seventy-two million, there will be two souls to every hundred, which will be in the whole just equal to the present population of Massachusetts.

[It has been said an acre of ground will furnish food for one person.]

Earthquake.—A smart shock of an earthquake was felt at Quebec on the 27th ult. One house in the Lower Town appeared suddenly to decend two or three inches, and then settle down with a tremulous motion, and a general cracking of the beams and floors. In another house in the upper town, some ornaments on a chimney piece were thrown down and broken. The shock was momentary, and the motion is said to have been exactly similar to that which would be given to a body like the earth, by the filling up of a vacuum under it or at some distance on any side of it. *Nat. Gaz.*

PALESTINE MISSION.

EXTRACT FROM THE JOURNAL OF MR. GOODELL AT BEYROUT.

Want of Religious Instruction.

Feb. 15, 1824. The priests of this country, I believe, are in no instance known to visit the people for the purpose of instructing them. All their duties are public ones, and most of these are performed in a language, which is not understood by the common people. The service of the Romish church is in Latin; that of the Greek church, in ancient Greek; that of the

Syrian and Maronite churches, in Syriac; that of the Jews, in Hebrew; that of the Turks, in Arabic. In most instances, the common people of these different sects know almost as little of the language in which their religious service is performed, as the people of America known of old Saxon. It may be truly said, that they "all feed on ashes." They "worship they know not what." "They grope for the wall like the blind, and they grope as if they had no eyes; they stumble at noonday as in the night;" and they "know not at what they stumble." In reading the prophets one cannot fail to be struck with the exact picture, which they have given even of this very generation. In the 6th chapter of the prophecy of Jeremiah, for instance, there is, so far as my observation and information have extended, an almost perfect representation of the character and wretchedness of the present inhabitants of this country.

Another Missionary to Palestine.

March 21. Some Arab women called in the morning, to whom I read the Scriptures. Just before we commenced our public services at the house of the consul, our hearts were cheered by the arrival of the Rev. Mr. Cook, a missionary from England. He was sent out by the Methodist Missionary Society, and spent several weeks at Malta in the family of our dear brother Temple. It is one pleasant part of our business to cultivate an acquaintance with missionaries from different societies, and to unite our counsels, our efforts, and prayers, with theirs for "the peace of Jerusalem;" and we are happy, as they pass to and fro, to be able to accommodate them with a little chamber in our own house. It is indeed a little one, just large enough to contain "a bed, and a table, and a stool, and a candlestick," together with a few books, and is emphatically the *prophet's chamber*.

LETTER FROM MR. BIRD TO THE ASSISTANT SECRETARY.

THE letter, from which the following extracts are made, was written at Jerusalem, on the 27th of last March.

Whatever relates to the prosperity of Boston, will never fail to interest our feelings, especially if that prosperity is of the *religious* kind. Your account, therefore, of what we trust God has been doing to revive his work among you, was read with peculiar pleasure. We pray that the blessed Almighty Spirit, which, from the day of Pentecost until now, has accompanied the preaching of the Gospel, will continue his renovating influences in your city. On this hill, where the Redeemer suffered, I sit, and gaze through my window at the Mount where he gave the parting assurance not to forsake his disciples in the work of preaching his Gospel. I look down on the grassy area around the former temple, where possibly it was that the thousands were suddenly pricked in their hearts at the preaching of Peter. I trace the Gospel from that day, as it spreads on the right and left, to the coasts of India, and America, and find, through the lapse of many centuries, the same power attending it, —consciences wounded, fears excited, pride humbled, the inquiry extorted, "Men, brethren, what shall we do?" I admire anew the faithfulness of our divine Master, and address myself with fresh pleasure to his work. I hope you pray, my dear brother, that the days of Peter's faithful preaching, the days of religious revivals, may soon return, and visit this desolate city. The new light, which would beam from the divine word, the pure worship and effectual prayers that would be offered, and the inquiries that would be likely to be excited among Mussulmans, would all furnish a subject of sublime and delightful contemplation.

What we ourselves have the prospect of doing for Jerusalem, we cannot

easily judge until we shall have become able to converse readily with the people. At present, the door seems quite open for EFFORT among them. If we had the languages, and strength sufficient, I suppose we might converse with hundreds of pilgrims and natives in a day. But men here do not seem to be under the influence of argument. It is with difficulty that they see the reason of a thing, and when they have seen it, they are inclined to put a slighter value on it, than on some vague tradition about the subject. It is really wonderful, in a country like this, where falsehood is so abundant, how ready men are to rely on mere report.

The following is from the official abstract statement of the number of Hindoo widows *burnt*, or *buried alive*, in Zellah and cities, from the years 1816 to 1822.

In 1817—707	In 1818—839
1819—605	1820—597
1821—654	

total 3402 in 5 years.

Is not the British Government, in some measure, responsible for this shocking waste of human life? Why has it not been prevented? Hindostan is within the British dominions. The Missionaries tell us it may be prevented, but one of the principal magistrates says, "For a few years more (I cannot say how many,) we must be content to *permit* a continuance of this burning." *Permit!* Oh shame, where is thy blush? *Carlisle Adv.*

On the 7th June, the Reverend Christian David, *the first native clergyman*, performed the church duty in Fort William, Calcutta. *Nat. Gaz.*

Some intimation of the state of the Jews in Germany is furnished by the fact that at Wiemar, in Hesse Darmsdat, an edict has been issued by which they are rendered admissible to the public gymnasia and the University. It is added that they are even authorized to intermarry with Christians, on certain conditions. *Chris. Spec.*

In 1789, the number of Roman Catholics in England was 69,376. In 1817, they had increased to 500,000. There were but *three* Roman Catholic schools of any note in England in 1781. It is now said that there are upwards of *fifty*. *Ib.*

A London paper mentions that a German residing in Japan, is writing a treatise on the Natural History of that country, which is expected to convey much interesting information. *Ib.*

The Board of Managers of the American Colonization Society, have determined to send this fall if possible, two vessels with emigrants to Liberia. *Ib.*

DEATH OF MR. MOSELEY.

IT has become our duty, in the allwise, though mysterious, providence of God, to announce the death of Mr. SAMUEL MOSELEY, at Mayhew, in the Choctaw nation. He died of a bilious fever, on the 11th of September.—Mr. M. completed his theological studies at the Seminary in Andover, three years since, and had spent most of the past year on missionary ground. He died happily, in the faith of the Lord Jesus, to whom he was eminently devoted. *Missionary Herald.*

DONATIONS TO RELIGIOUS AND CHARITABLE INSTITUTIONS.

(*In the Month of September*)

To the American Board of Commissioners for Foreign Missions, $4,404 77.

To the United Foreign Missionary Society, $935 78.

To the American Education Society, $358 67.

From the New-York Religious Chronicle.

TO RICHARD NESBIT.

On seeing his "Address to the Evening Star."

"I am the root and the offspring of David, and the bright and morning star."—*Rev. 22d chap. 16th verse.*

Poor Maniac! how I pity thee,
That thou no other star could'st see;
And think that none but this we need
Man's devious lonely steps to lead;
But, ah! not even reason's ray
Shall ever cheer thee on thy way.

Behold! in yonder eastern skies,
A milder, lovelier star arise!
Diffusing light and joy afar;
It is the "bright and morning star."
This ushers in a glorious day,
And lights the pilgrim on his way.

"The evening star of reason," thine,
"The bright and morning star" be mine;
Reason may "lead to that cold clay,
Where ends the wanderer's earthly way;"
But o'er the grave *this* star shall rise,
And point the pilgrim to the skies.

O! lovely, "bright and morning star,"
Spread thou thy precious beams afar,
And make the light of truth divine
In every human bosom shine:
Conduct the pilgrim on his way,
To realms of an eternal day.

Be thou my guide where'er I roam,
And lead me to my heavenly home;
O! light me to that blissful shore,
Where friends shall meet to part no more:
Gather all nations from afar,
And be to them a "ruling star."

CLERICUS.

August 25, 1824.

From the Religious Intelligencer.

DEATH BED SOLILOQUY OF T——.

Who left his friends in Jan. to settle in a Southern Climate, and died of a Bilious fever in Sept. last.

And am I in a land of strangers?
Is no paternal guardian near,
To succor 'midst distress and dangers,
Or drop the sympathetic tear?
No sister, with a tender sigh,
To watch the trembling spirit's flight,
Gently to close the dying eye
On the last ray of glimmering light?
No mother near! who nurs'd with care
And fondest hopes, my early days;
Taught me to lisp the infant prayer,—
Attun'd my voice to notes of praise!
And is my brother far away?
Nor can affection's softest call,
With ardour, urge the spirit's stay.
Or wipe the dew-drops as they fall?

I feel the vital flame recede,
I feel the chilling frost of death;
No brother near to intercede,
For a dear, dying brother's breath.
I am gone ferever,
Pale horror seizes—
No—not forever,
The curtain rises.

Grave listen—mine's the blissful prize!
I hear the songs of Paradise!

The trembling spirit's on the wing,
Th' involving cloud bears fast away—
Now, sever'd is life's tender string,—
Death bursts the gloom, and all is day.
Kindred of earth, I leave for you
This token of fraternal love;
I leave you all a last adieu,
Till we shall meet in worlds above.
I see a friend in yonder skies,
A Brother of exalted birth,
To me alli'd by closer ties,
Than the most tender ties of earth.
I see his vesture dipt in blood;
In melting strains he bids me come!
The exulting soul ascends to God—
To find, at last, a peaceful home;
I go from earth—I rise to heaven.
I've won the prize, the palm is mine—
Love the Redeemer—be forgiven,
This radiant palm, shall then be thine.

THE WESTERN LUMINARY.

To Subscribers.—Those who have not yet paid, are informed, that *Three Dollars* will be received in full for the year, if paid previous to the expiration of the first six months, but if payment is delayed until the expiration of that period, *Three Dollars and Fifty Cents* will be required. Subscribers living out of this state, are informed, that *One Dollar and Fifty Cents*, in specie, will discharge their subscriptions, if paid within the first six months.